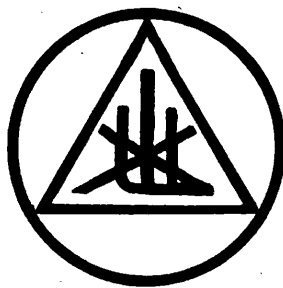


the Beacon



May 1960

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THE BUDDHA AND THE CHRIST

WITH so much emphasis in the world press and in international relationships on the cleavage between, what we loosely and erroneously call, East and West, it is strengthening to recall that the Wesak Festival has been for many years universally recognised and celebrated. The relationship of the Lord Buddha and the Christ, as two great sons of God working together in complete co-operation for the restoration of the Plan for humanity, is a spiritual guarantee of right human relations.

In reality, no separation exists anywhere. Psychologically, a subjective synthesis is already developing from the growing capacity of human minds to include other ways of thought and belief, and from the need of human hearts to receive and to give understanding contact throughout the world-wide family of nations. As a precipitation through from the inner reality of humanity as one family with one God, the concept of the one world can eventually emerge with sufficient clarity to overcome the last remnants of religious and racial separateness.

With the work of 'establishing relationships' to which the Christ is committed in Aquarias, the tenor and note of the Wesak Festival and of the contact of the Lord Buddha with the Christ at the moment of the Taurus full moon, is changing. For ages the Wesak Festival has been celebrated by Buddhists as the birthday of the Buddha, and for ages the emphasis of his return to bless humanity has been on his task and his mission to exemplify the illumination and wisdom of Buddha-hood. Increasingly over recent years, however, it has been possible to register a change. From the moment of the Christ's decision at the time of the Wesak Festival in 1945, to 'return to Earth in the foreseeable future', gradually

and increasingly all the spiritual resources of the planet, and of those great beings still associated with the evolution of our planetary life, have become refocused and redirected toward this solar event of supreme importance. A redistribution of energies within the Hierarchy—of which the Aquarian Christ is the blended head and heart—is creating the close and dynamic alignment of a small number of Masters of the Wisdom with Shamballa in order to intensify and to maintain the tension of relationship between Shamballa, Hierarchy and humanity; and a larger proportion of the members of the spiritual Hierarchy are becoming related in a new and specific manner to humanity, prior to actual externalisation and involvement in human affairs.

With this realignment and redistribution of energy relationships, the period of the three spiritual festivals is utilised to the full as a means of adjusting the note and rhythm of the festivals during the cycles of Pisces, to the Aquarian task of the Christ and to the immediate period of preparation for his return. The Wesak Festival, at which the highest point of spiritual tension is achieved through the concentrated power and love of many co-operators with the Christ, is used by the Lord Buddha as an opportunity to make available to the Christ the purpose, will and intention of the Council Chamber within Shamballa. He no longer returns to 'bless humanity', as the founder and teacher of a world religion. He returns as the brother and co-worker of the Christ in order to aid him in his world task for humanity. The Lord Buddha stands behind the Christ 'in humble recognition of the divine task which he is on the verge of consummating, and because of the imminence of that spiritual accomplishment'.

The Responsible Factor

Very briefly and incompletely expressed, therefore, the imminence of the return of the Christ, and the work of preparation for his return, is the responsible factor behind the changing emphasis of the festival period — and particularly of the Wesak ceremony itself — which many are registering. This new focus of purpose and intention gives a new power of momentum to the distribution of expressed energy at the time of the Gemini full moon — the Festival of the Christ and of Humanity.

Within this realignment of consciousness and readjustment of energy-flow throughout the planetary life, the rhythm of co-operative work during the Festival period by all active servers of the Plan becomes established.

This year — 1960 — the nine year conclave of the Hierarchy in relation to the precipitation of the vision of the Plan, gives an added depth and breadth to the work possibilities for both Hierarchy and humanity. To this Hierarchical concentration, we can align the unusual concentration of energy within humanity, as the first of what may be a series of 'summit' conferences by heads of state takes place immediately following the Wesak Festival. The effort to 'restore the Plan on Earth' rises this year to a peak of unprecedented aspiration involving all states and conditions of consciousness within the planet. Working without fanaticism, from a poised recognition of the possibilities and a resolve to use all available opportunities, spiritual energies can be brought to bear upon reactionary forces with the assurance that the 'power of the one life' and the 'love of the one soul' are invincible.

Let us not, however, look for or expect any specific results according to our own ideas of the way the world should resolve its differences. Until the human mind has actually transcended the limitations of country, creed and race, it still retains some prejudices which distort vision. And, if we were able to see through the 'eye' of the Hierarchy, our minds might rebel. Because the Hierarchy, and its great head, the Christ, are 'no respecters of persons'. Humanity is seen as one whole energy centre, partially awakened and unevenly developed; and the precipitation of the life principle of love into that 'centre which we call the race of men', adjusts, lifts, blends, stimulates and relates, without regard to the many human preoccupations, values and attitudes which are out of harmony with the Plan for all men. To the extent that we are actually free from prejudice, impersonal in our attitudes, and able to recognize realities 'face to face' without flinching, we offer a pure channel to the Hierarchically directed energies. Even a limited understanding will not impede the work unless personal bias is allowed to intrude a deflecting block into the channel.

The 'tide of the new life' is gathering momentum; it has the opportunity this year to rise to new heights and touch new areas of human consciousness.

•
The Wesak Festival is celebrated at the time of the Taurus full moon, occurring this year on May 11th, at 1.43 a.m.

The Festival of the Christ (also known as the Festival of Humanity and the Festival of Goodwill) is celebrated at the time of the Gemini full moon, on June 9th, at 9.02 a.m. At this Festival, also, there is a worldwide focus on the Great Invocation—the Christ's own mantram.

The Work of

The Christ in Aquarius

by Mary W. Turner

There are disciples preparing now for the reappearance of the Christ. What form should this preparation take? Who will recognise the Christ when he comes? What will be his effect upon humanity in general? And, most important of all, what work will he undertake? No dogmatic answers can be given to such questions, but it is nevertheless valuable to ponder at length upon them.

IT can safely be surmised that while humanity struggles through the so-called 'transition' period between the Piscean and the Aquarian eras, the Christ is using, with increasing power, the energies available to him for his work in Aquarius. These energies, which have been subjectively 'organising for action' in response to the invocative tension of the Christ within the heart of the planet, came to a point of focus at the time of the Wesak Festival in 1945, with the crystallisation of the Christ's decision to 'return' to humanity. They are given symbolic form in the Great Invocation, released for use by humanity at the full moon of the Christ a month later.

It is an interesting intellectual exercise to attempt to contrast the work of the Christ in Pisces with his probable work in Aquarius, from the knowledge and information we have available to us. But, in the deepest sense, this speculation profits us nothing unless, through such mental pondering, we actually touch the reality of the stream of consciousness the Christ projects into the working out of the Plan during the Aquarian age. This may well be the real value of sustained pondering. Concentration charges the mental body with an electrical force corresponding to that of the idea, or 'matter', under consideration; so a magnetic contact with the reality is possible.

It is important that those whose life intention is to serve the 'coming one' should have some clarity of idea about his work in Aquarius. And it seems logical that if we

can once grasp what appears to be the esoteric key to the work to be done, our own consciousness, as it unfolds to the spiritual essentials, will systematically fit the parts into the whole structure.

It is quite clear that during the short period of his work in Palestine, the Christ not only released the teaching and the energy needed by humanity throughout Pisces, but he also projected the essence and the seed of his work in Aquarius. This is portrayed for us not only in the symbolism of the Last Supper, but in his actual words during his ministry. The few recorded statements of the Christ contain a most profound significance, and they have been variously interpreted at various times by various teachers. From the point of view of the anchorage he provided for his Aquarian work, we might consider that the goal for the *masses* of humanity is symbolized in His words: 'No man cometh to the Father but by Me'. Here we have emphasis on the soul aspect, the need for man to awaken to the fact of his own divinity and to establish contact with his own soul — God immanent in his consciousness, 'Christ in you, the hope of glory'. The three aspects of the soul are the way, the truth and the life directed towards the goal of ultimate identification.

The goal for *advanced* humanity in Aquarius — the aspirants and disciples of all degree — is recorded in these words: 'I and the Father are One.' Here is symbolised the building of the second bridge in consciousness — the antahkarana — linking the soul-

infused personality, the awakened Christ consciousness, to its spiritual source. The son becomes at-one with the will of the father. The Prodigal returns home at the urgent behest of his own heart to re-establish the relationship of identification.

This phrase — I and the Father are One — may well be, therefore, the key for the esotericist to the working out of the Plan for humanity during the Aquarian Age, indicating the energies available and the way to contact them. It also suggests what the Christ himself has set out to accomplish within the centre which we call the race of men, and the way in which those of his disciples who are in process of perfecting their own conscious identification with the life aspect, may add the contribution of their spiritual will and creativity, so releasing into humanity that "life more abundantly" which illumines vision, fires effort, refines form, and establishes relationship.

Relationship

Relationship is the simple expression of complex possibilities for humanity during the Aquarian age.

'The main objective and the immediate task of the Christ is to bring to an end the separateness which exists between man and man, family and family, community and community, and nation and nation.'

This is intricate, involved, and comprehensive, touching all fields of human experience and all levels of contact. Relationship can be revealed in Aquarius because the Christ works from the centre of his own established identity with the father. Expressing the life aspect of 'identification' and 'being', the energy of synthesis stimulates the will-to-unify and to express relationships, characteristic of the soul aspect, the son.

Within the race of man the subjective group of objective workers we might designate as 'Christ's own people', is increasing in number and in influence. This group consists of those of pioneering consciousness who know the unity and the relationship of the soul, and are in process of penetrating across the bridge of the antahkarana toward the fiery synthesis of identification with the monad, the father, the life aspect,

the one. These are the disciples, in and out of incarnation, preparing now for the return of the Christ, who has already inaugurated the Aquarian Age on the subtle planes of consciousness. They will help to establish the purpose of his work within the mass consciousness of humanity as he 'descends'. It is a group which has been slowly welding and strengthening as a result of spiritual inclination and orientation. Because of its own soul identity, it can participate in that task which has been called 'the travail of the soul' of the Christ.

'When Christ comes, it will be for the advanced units of the human family; they will recognise him because he has always been with us, whilst his advent will evoke a responsive vibration from the masses but not straight recognition.' The 'responsive vibration' in the masses of humanity to the impact of the Christ's appropriation of the substance of the three worlds, is the result of the mental understanding of God immanent in his creation evolved in Pisces — partial and limited though it may be. This faculty of understanding has developed through applied stimulation from the soul aspect, the 'son of mind'. In Aquarius this mental response should develop into an intuitive perception of underlying reality, the result of stimulation from the power of the will-to-good of the first aspect, increasingly available to the masses of humanity through the evolved consciousness of its foremost sons.

So, little by little, and from age to age, according to the unfoldment of the Principle of Innate Divinity in each member of the human family, the many are resolved into the one: first, through unity with the triune soul (the way, the truth and the life) — 'No man cometh to the Father but by Me'; then, through the identification of life and form, spirit and matter — 'I and the Father are One'; and ultimately, the resolution of all parts into the one — 'Having pervaded the whole universe with a fragment of myself, I remain.' And in the working out of this destiny for all humanity, the Christ (by whatever name he may be known) is the key factor, the centre of love which resolves all differences into an absolute unity of consciousness.

There are various correspondences to be found to the basic triangle of manifested cosmic life within the work of the Christ in Aquarius. Resulting from his invocative intention to 'return to earth', is the triangle of focused energy directed toward him from the Avatar of Synthesis, the Spirit of Peace and the Lord Buddha. The quality and meaning of the energy streams from these great beings are directed through the three esoteric aspects of the Christ's work to (a) tend the evocation of the fire, (b) nourish the lesser lives, and (c) keep the wheel revolving. And these symbolic expressions of his Aquarian ministry are also capable of an outer, direct and objective interpretation. The clue is given us in the Great Invocation, which was released at the time the Christ 'announced' his decision to return.

It is highly significant that in the preparatory work for his coming, which is an essential and carefully considered phase of the externalisation process, the only new element made available, or released, to assist in the preparation, is the Invocation itself. Therefore, in the Invocation we can find not only the key to his work, but the source, nature and effect of the new potency of energies available for his work. The Invocation relates the cosmic source of light, love and power wherein the mind, the heart and the will of our planetary logos are 'anchored', to the three worlds of the earthbound consciousness of men. These three aspects qualify the solar principle of love to which our logos responds, and to which the Christ essentially vibrates. Through the second ray soul of the planet, therefore, the significance of life, and love and light are transmitted to the Christ—corresponding to the soul of humanity—and transformed by him into qualities of meaning to humanity, and to the working out of human destiny.

We can assume, therefore, that light and love and power will find new meaning and new influence in human affairs with the reappearance of the Christ, and that these three major aspects of the essential life stream, when transmitted as energies into every avenue of human life, can and will transform the race of men. This general stimulation corresponds to what has been

called his first method of work—that of awakening the Christ consciousness in the hearts of all men.

An Insuperable Task ?

It may seem an almost insuperable task to attempt to utilise these spiritual forces in relation to, for instance, the political or the scientific fields. Yet there is no area of life which can isolate itself on an island of invulnerability. Within all fields there are those of advanced thought and pioneering consciousness who provide the inlets for whatever type of energy is appropriate to the need. And as the Christ appropriates the substance of the three worlds, a channel is opened up between his consciousness and those of his workers who can touch his potency and utilise his power in their work. This is his second method of working—by the 'overshadowing', or direct influence, of those whose soul-mind-brain alignment in consciousness is open to him.

But there is still a third method of possible work for him, depending on whether he should decide to take physical form or not. And here we can only ponder and speculate. In addition to the first two methods, where will the Christ place his own major emphasis; which of the seven fields is he likely to choose as the arena for his direct work ?

It is interesting to realise that the three main streams of energy with which the Christ works relate to the major contribution to be made by those three world powers which, it is said, will together provide the needed leadership within the world community of nations. *Light*, the third aspect and the energy of active intelligence, relates through the planetary centre New York, to the contribution in the field of economics and of right relationship between capital and labour, which is the responsibility of the United States of America. *Love*, the second aspect and the energy of the world teacher which the Christ emphasised during his work in Pisces, relates through the planetary centre Geneva, to the contribution of Russia in education and culture. *Power*, the first aspect and the energy of will, relates through

the planetary centre London to the contribution of the British Commonwealth in the field of government. There are other factors and correspondences which can also be taken into consideration. But, basically and simply, this seems to be the energy pattern. Of these three energies, the Christ will be using with power, for the first time, the energy of the will reinforced by the Avatar of Synthesis ('the silent Avatar, who will keep his eye upon him, his hand beneath him, and his heart in unison with his'), giving purpose and direction to his lighted expression of love; and possibly making a major impact in the political field of Hierarchical work and in relation to Government everywhere. If there is any validity at all in this thought, one wonders how the political field and the various national governments are likely to react to a tremendously increased stimulation. As the world condition is now, and with international relationships at the level of government as they now are, it seems appallingly obvious that no real measure of 'balance on the mental plane' is anywhere near achievement. In fact, world relationship is growing from the 'grass roots' level of the common people in their genuine desire and need for communication and goodwill, more rapidly than in the upper brackets of political interplay. There is already a blending in the field of science, in world economy (third aspect), in world culture (second aspect), but we are still bitterly engaged in waging war on the mental plane in political issues (first aspect). It is possible, therefore, that greater clarity of thought and a more realistic radiation of light is needed at this time on political matters the world over, in order to help stabilize the situation and to create the needed balance which must precede the coming of the Christ.

'It is through the unbroken conscious thinking of a welded group of disciples that the Master of an Ashram works. It is not so much the active outer service of a group of disciples which is of major importance (though it has necessarily a vital purpose) as the coherent, integrated group thought which is so potent in effecting changes in the human consciousness.'

The Power of Thought

Thought can be dynamically constructive, powerfully destructive, or merely futile and

inept. At this stage in the work of preparation for the return of the Christ, the way we habitually use this God-given ability for constructive co-operation with the Hierarchy is vitally important. There are more first ray disciples coming into incarnation at the present time and finding their way into groups and organizations. There may be two main reasons for this, both aspects of the same thing. One may be to give human consciousness, as a whole, the strength and the resilience to respond to the Shamballa energy, to the will and purpose of God and the new potency of the Christ, with reasonable balance and safety. The other may well be to make available within the field of politics a stream of informed and constructive thought and balanced judgment to open the way for the work of the Christ. This requires of us an unusual capacity for impersonality and detachment so that we may bring an unprejudiced attitude of mind to our reflective thought. We are more influenced by environment and national psychology than we know. We are unceasingly bombarded by political propaganda, and we are influenced by tradition and heritage. Therefore we must direct thought from a level of consciousness above that of the concrete mind. We must make every effort to achieve a conscious working identity with the 'welded group of disciples' of which we are subjectively a part, so that the vision of the Master may be impressed on the substance of our mind and help us to 'see' cause and meaning from a viewpoint above that of national or personal bias. Only in terms of relationships within humanity as a whole, can we approximate at our human level the methods and the directed thought-power of the Christ and the Hierarchy. How free of human prejudice are we?

At this season of the year we are standing at the peak of human aspiration, when all the spiritual resources within humanity are gathered up and focused within the consciousness of the Christ, as he brings the power and love of Shamballa and Hierarchy into new relation to the light in humanity. The Gemini full moon always offers new opportunity for transcendent relationship. It is a period of intensive work for the Christ, and of vital significance to him, as head of

the Hierarchy and as the embodiment of the love of God.

'When an embodied Christ in time and space reaches his goal of achievement, recognition of this comes to him at the time of the June full moon, for in that sign of Gemini the complete victory of life over form, and of spirit over matter, is consummated and celebrated.'

Symbolism of Gemini

Humanity achieved individuality in the sign Gemini, and in this sign of relationship the first human being on the evolutionary way, he whom we call the Christ, achieved 'absolute sonship' and identification with the father. This duality of individuality and universality, or identification, is portrayed in the symbol of the sign Gemini. The two 'pillars' symbolize the duality of the polar opposites experienced by all mankind on the path of evolution, and symbolize also the pillars of the gateway leading to all major expansions of consciousness. Their symbolism penetrates deep into Masonic teaching and ritual. Basically and eventually, they symbolize the essential duality of life and form, spirit and matter, which also achieve relationship as the 'son' identifies with the 'father', and the separated consciousness knows itself to be the 'undying one'.

The promise of this fulfilment is present in the two parallel strokes of the Gemini symbol. The single vertical stroke is used for both 'I' and 'one'. And for long the distinction exists as a real factor in consciousness. 'I am I' is the assertion of the self-conscious personality. 'I am One' is the keynote of the group-conscious soul. 'I and the Father are One' is the vibrant sound of transcendent relationship.

In the task which confronts the Christ of establishing relationships within the masses of humanity, and stimulating those advancing on the Path of Discipleship towards the identification of life and form, there is another vital factor which should not be overlooked. This is the incoming energy of the seventh ray, which will have such potent effect during the cycle of Aquarius.

We are told of the seventh ray that 'this is the energy of ceremonial order. It is an expression of the will which drives through

into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to "ritualistic synthesis", if I might so word it. It is necessity which is the prime conditioning factor of the divine nature — the necessity to express itself; the necessity to manifest in an orderly, rhythmic manner; the necessity to embrace "that which is above and that which is below", and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which being emanates as it appears and takes form and lives. It is the will towards expression. Today, as regards humanity, its highest expression is organisation.'

Again we find, through the agency of this stream of energy projected by the seventh spirit before the throne, that the 'necessity to manifest' — the will to be and to know — brings into relationship that state of being which is (the one life) with that state of becoming which requires the organisation of the 'lesser lives' into coherent form for the purposes of conscious experience.

So the whole trend and emphasis of the unfolding life in Aquarius is on relationships — the relationship of unity within the soul nature; the identification of synthesis in the life aspect; and the achievement of right human relations within all the various national and international organizations responsible for the conduct of human affairs.

To this task the Christ is committed.

THE SPIRIT OF MASONRY

by FOSTER BAILEY

This volume is the result of the abiding purpose of a number of persons. There is need to bring to the Craft certain inner meanings of the Order, which, upon receiving due and open-minded consideration may help to increase the partially revealed light which shines in every duly constituted Lodge.

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The “Summa Totalis” of All Questions

by H. D'A.

One subject has always fascinated the mind of man. Its facets are innumerable, its literature immense. Deeper understanding is a constant aspiration; but, basically and fundamentally, what is it we seek to understand?

IT is universally accepted by modern thinkers that in order to find the right answer to a problem we must first ask the right question. To seek the understanding of God, of man, and of the universe, we should thus formulate the right question. Happily, among seekers of truth the following question is well known.

‘What is the nature of Spirit, Soul and Body? Or as the occultist calls them, the Monad, the Ego, and the Personality?’

Here is the *summa totalis* of all questions. Certainly the answer must include the understanding of the fundamental aspects of being. All the books in the world are written about one phase or another of this triple theme. All the scriptures of the world try in their individual way to give illuminating answers to this question.

Let us pursue the answer to the first part of this question — ‘What is Spirit, or the Monad?’ In accordance with the maxim that we should work from universals to particulars, it is well to begin our inquiry by rising to the highest altitudes of thought, those Himalayan peaks of consciousness which crown the world of human aspiration. Because this exalted consciousness is so far above common words and ideas, it is not easily described or symbolized. Perhaps it can never be satisfactorily outlined, and this is indeed the gist of many verses in the Upanishads.

It is well, however, to try to put this state of being, however dimly sensed, into words. Thus we find certain expressions in oriental and occidental literature:

Brahman
Paranirva
Adi
Absolute Being
Aseity
The Self-Existent
The Nameless

Being
Essence
Esse
Ens Entium
The Unconditioned
The Supernal
THAT

It is at this point that the plane of the occultist emerges as a useful function of thought. For though the terms referring to absolute being express man’s highest intuition, it is a necessity of thought to bring this inner perception down into the realm of ideas. At this level, then, sages have used the word ‘Monad’ to explain undifferentiated being, appearing as the Only One.

Faced by the concrete logic of the human mind to reason that the formless is no longer formless when it appears as One, sages have said that the One appears as such by means of maya. Now this maya is not the crude maya of the astral plane, but maya on the highest level. One might almost describe it as the maya of Spirit, if the terms do not appear self-contradictory. Indeed, it is on the plane where these terms do not appear self-contradictory that the Monad is realized as One.

Abstruse though such statements may seem, we may understand them if we think of the explanation itself as the maya inherent in words, and not maya-in-fact. How true it is that words only veil! In terms of reality, we may say that this one Monad is the Infinite One and not One-by-itself. It is One-and-All.

Ideation Divides

Thus we should understand that the Monad is that same Unconditioned One and no

other. It is the Infinite One appearing as One but still infinite. It is the Indivisible One appearing everywhere as One but still undivided.

In other words, the Monad is the first harmonic of the absolute. This monad-ness is no limitation, for on that level the Monad is so wholly one that it knows; having pervaded this One, I remain One.

To put it another way, only ideation divides the universe into ideas. The ideas are one and are not truly divisible from the point of view of reality. For literally the Monad is one without a second. And so we can understand how the Monad is in reality the One and the All — how it can be the All-Self, how it can be the Self of all selves, how it can be the Self not divisible into selves.

Likewise Spirit, synonymous with Monad, cannot be divided into spirits. Paul sings this refrain in his letter to the Ephesians, chanting the chorus of oneness:

'There is one body and One Spirit . . . One Lord, One faith, One baptism, one God and Father of all, who is above all, and through all, and in you all.' (*Ephesians 4 : 4-6*.)

As we can scan the history of world thought, we find that most statements made about the Monad in the past have been abstruse; but now, with growing interest among world thinkers, this state of consciousness is seeking formulation, as it were, and original terms for God are being suggested by pioneers of thought. It may be that the dawn of this search is a sign that the intuitive faculty of man is unfolding to new issues, even to the first light of the reappearance of the Christ.

We have been told that in this solar system the quality of love-wisdom is being brought to perfection, and we may thus recognize the One Monad as the One Father-in-heaven, the One Father, indeed, the One Father-Mother, the One Parent.

In the aeons to come, as the Tibetan points out, other perfections will appear, and accordingly we may recognize the Monad as

the One Will, the One Purpose, the One Destiny, the One End. In synthesis we find the One Self, the One Identity, the One I. And we may recognize that the power to bring all things into manifestation and the power to hold them in pralaya is the All — One Power — That.

What is Soul?

Next, let us pursue the answer to the second part of the question: 'What is Soul or the Ego?'

Again working from universals to particulars, we can see that as the Monad is the harmonic of the Undifferentiated One, so Soul is the harmonic of the Monad. And likewise, Soul is not divisible into souls. Thus Soul is one in all men. Soul is the Oneness of Spirit appearing individually but remaining one in the reality of being. If the synonymous term Ego is used for Soul, then likewise Ego may not be divided into egos. For there is one Ego, one I. Humanity, as man, is one I.

It is at this point, however, that the human concept of Ego becomes the maya of the personal ego, and the human mind 'falls', conceiving of itself as a separate ego, a finite soul, a self-by-itself. And it may truly be said that this illusion or veil is the cause of human sin or suffering. It is perhaps the last of all veils to be broken. Theologians have enumerated seven deadly sins, but the Buddha saw that there is only one deadly sin — the sin of believing that man is a finite ego, separate from the one Ego and from other egos. It might be said, then, that the understanding of the true nature of Soul is the need of humanity.

Soul is that state of being which the Christ expressed in his royal words: 'I and my Father are One'. (*John 10:30*)

Soul is the gushing forth of God's being.

Soul is the impulsion of Spirit, retaining the pure movement of Spirit.

Soul is the inpouring and outpouring of Spirit, ever-remaining Spirit.

Soul is the burgeoning of Spirit into expression.

Soul is the music of Spirit sounding forth

as our solar symphony.

Soul is the sounding forth — the OM — of Spirit.

Soul is the dance of spirit appearing as the Cosmic Dancer.

Soul is the manhood of man, the devalhood of the deva, the creaturehood of the creature, the atomhood of the atom.

Behold the Logos — behold Soul — behold the Christ.

What is Body?

Finally, let us pursue the answer to the third part of our question: 'What is Body?'

Again through analogy we may arrive at the conclusion that the Body or Personality should be the harmonic of the Ego. The Absolute having its harmonic in the Monad, the Monad having its harmonic in the Ego, the Ego having its harmonic in the Personality — is this not the relationship which they should express in accordance with the divine Plan?

Using the terms Soul and Body, we may also say that the Body should be the harmonic of Soul. Here we come to an extraordinary conclusion because in the ordinary round of life the body is by no means the harmonic of the soul. Yet there are indications that such is the divine order. John tells us that on one occasion, when Jesus was questioned in the Temple, he answered.

'Destroy this temple and in three days I will raise it up.' (*John 2 : 19.*)

In Paul's letter to the Ephesians, as we have seen, he says plainly, 'There is one body . . .' And again, writing to the Corinthians, he asked, 'What, know ye not that your body is the temple of the Holy Ghost . . .?'

Patanjali in his Yoga aphorisms speaks of the perfection of the body, and Alice A. Bailey's translation is significant.

'Symmetry of form, beauty of colour, strength and the compactness of the diamond, constitute bodily perfection.' (*The Light of the Soul. III, 46.*)

A. A. B. lifts this sutra above the purely physical interpretation, and does it not follow that the gross physical sense of the body is not the true sense? The declaration of H. P. B. that the physical body is not a principle indicates that the true body of man is not manifest physicality, but manifest consciousness.

Surely, then, as students we should strive to understand the nature of the true body. What the Tibetan tells us about the etheric body should help us to show forth a better embodiment. The attainment of this true body is essentially a spiritual unfoldment — it cannot be achieved physically.

And again Paul seems to have blazed a trail for us when he spoke of the 'redemption of the body' (*Romans 8:23*). These are unusual words, with a message for today: we should redeem, not worship, the body. Moreover the message is vital when spiritual healing is considered, for surely the words mean that spiritual healing is more than the work of curing a physical disease; it is a spiritual work that should redeem the body. And here is the crux of the matter. The redemption of the body implies sacrifice. The dark mortal cloak must be put off, or sacrificed, before the shining robe of the Christ can be put on.

That this implies whole-hearted consecration, advanced mental work, and true spiritual unfoldment, is shown by the line of esoteric thought indicated in the words, 'Monad — Ego — Personality'. Here 'Body' is replaced by the more comprehensive and profound word 'Personality', which indicates the entire form manifestation — etheric (physical), astral and mental. And here we return to the harmonic of Personality as the expression of the Ego. No doubt in proportion as we make the Personality the expression of the one divine Ego, in proportion as we do the necessary work, love as the one divine Ego loves, know as the one divine Ego knows, so the temple is built — so do we become christed, and the divine order is established.

The Great Invocation

by Jane Hoppe

The use of the Great Invocation can accelerate the next — and third — approach of the Hierarchy to humanity. The familiar form of the Great Invocation merits repeated reconsideration so that potency and effectiveness may be constantly refreshed and strengthened.

THERE is much will-to-good present in men and women of goodwill today but they are often too indifferent to put it to use. We watch it spring into action in case of flood or other disaster, which produces a spontaneous outpouring of sacrifice and group service. It even extends to those outside the stricken area who send in supplies or donate money to the Red Cross for aid. Once the immediate need has been met, inertia and complacency take over and the will-to-sacrifice slumbers until aroused again by some dramatic or tragic event. The sense of responsibility to each other should not fluctuate; the welfare and progress of all men should be the daily, burning concern of each.

The next great approach of the Hierarchy will bring about a fervent awareness of fellowship and interdependence between people of all nations and beliefs. This approach can take place as soon as a certain amount of synchronization of vibrations has been self-achieved. As initiation is achieved only through self-effort, so humanity, through its purification by suffering, must vibrate with the will-to-good in potency and extent. This will-to-good must become so magnetic, so potent and so widespread that it will draw forth the externalization with no delay or postponement. It must reorient the hearts and minds of men with new direction and purpose, with a realization that the good of the whole is their only personal good. The Great Invocation is one tool given to accomplish this happy end. The use of the Great Invocation can be dynamic and effective in evoking the will-to-good in both its second and first ray aspects.

We are told that the coming great

approach will be the third one. The first approach resulted in individualization—the appearance of the fourth or human kingdom on earth. Ages later, the Buddha brought light and the Christ brought love, and together their combined efforts produced the second great approach. The distinction between the work of these two avatars is that the Buddha revealed the process of initiation, but the Christ embodied within himself both the goal and the process. He revealed the cosmic principle of love, and also produced effects and momentous changes in human affairs through those presented to him for initiation. Love is a second ray aspect of the will—the will to draw into itself—and this will, when exerted towards that which is not possessive, is Christ-like. When a mother is able to love all children as fully as she loves her own, she will then know love in its universal sense, which far transcends attachment. It is this type of love which the third great approach will intensify and develop.

It is said the third approach will result in three great revelations:

(1) The demonstrated fact of a spiritual Hierarchy and its Plan for humanity's unfoldment and flowering;

(2) The development of the science of invocation and evocation as a means and method of approach to divinity;

(3) The realisation that the starry heavens, the solar system and the planetary spheres are all manifestations of great spiritual lives and that the inter-relation between these embodied lives is as real and

effectual as is the relation between members of the human family.'

Why is it that a distorted reflection, but nevertheless a reflection, of the third of these great concepts is already getting much more publicity today than either of the first two? It is a long jump from moon rockets and flying saucers to the realisation that heavenly bodies are ensouled by great spiritual beings, but the science of esoteric astrology and the teachings of the new world religion will reveal these truths. However, as one writer has profoundly observed, 'What we need is not more exploration of outer space but more exploration of inner space.'

Invocation, Alignment, Evocation

With the second aspect of the third great approach, the science of invocation and evocation in mind, let us reconsider together some of the form aspects of the Invocation itself, a form so familiar and well beloved from long use that a detailed examination of its inter-related parts may help reveal anew the ever-present spirit with the form.

There are three lines to each stanza of the present Great Invocation and the last or 13th line synthesizes all the rest. Each first, second and third line of each stanza indicates sequentially a threefold activity: invocation, alignment, evocation. Each first line of each stanza begins with the same word: 'From'. This indicates the spiritual source from which alignment and evocation come.

We invoke four great planetary sources—the mind of God, the heart of God, the will of God and the reflection of these divine aspects within the souls of men. Invocation takes place through identification with the quality and being of these three God-like aspects. Furthermore, because it is ever the characteristic of the occultist to be scientific and specific, we pinpoint and focus our invocation to what the mystic calls the 'jewel in the heart of the lotus'. Thus the power of our effort is concentrated, not dissipated. Within the mind of God the focus invoked is a point of light; within the heart of God it is a focal point of love; within the will of

God and within humanity, the focal point expands to a centre, or is symbolised as such.

Obviously, the effect of invocation is evocation. The third line of each Invocation stanza shows the results of invocation working out as evocation. Light descends; the Christ returns to Earth; humanity and Hierarchy are co-ordinated in mutual purpose with Shamballa, where the will of God is known; and the door where evil dwells is sealed.

In between invocation and evocation is an intermediate link of aligned relationship with which the second line of each of the four stanzas concerns itself. This relationship is expressed by three verbs of action: to stream forth; to guide; and to work out. Just as the word 'From' indicates the invoked source, so does the word 'Let' at the beginning of each second line indicate the moving forth from that source into externalization, activated by the power of demand. Alignment and relationship produce a two-way flow; a give and take, and take and give, again and again.

The downflowing stream of spiritual energy is transforming; the upflowing response from humanity, transmuting. Each forms an arc of an interdependent circle. The Invocation is both transforming and transmuting. The mind, the heart and the will of God created the planet and all things upon it and sustain its life. This divine streaming forth of power and love and light is never-ending; it is a becoming which never becomes. But humanity's response to it is limited by its capacity to glimpse the fullness of the vision which today is still fragmentary and largely unconscious. Hence the Invocation aids conscious *rappport* and response; it lifts the thoughts of men towards the thoughts of God, bringing their hearts in rhythm with the heartbeat of the universe; while awareness of the fact of the Plan and responsibility for its working out creates new direction, resolve and purpose. It helps produce a second birth, a reorientation from service to the unimportant self, to service to those who inhabit the most

important planet in space we yet know — our own evolving Earth. A whole change of focus is needed and the Invocation is today helping it to take place.

Let us take off into the wild blue yonder to that far future when the planetary triad will function directly through its vehicle, evolving humanity, whose soul has fulfilled its purpose. If we omit the second lines of each Invocation stanza, it becomes clear that in a fusion of the first and third lines only, Earth will become light, Earth will become love, men and Masters will know and serve the will of God together, and the forces of light will have triumphed over the forces of evil once and for all.

Instrument of Fusion

The planetary kundalini will be raised when the webs separating its centres have been burned away in a great and prolonged process of fusing. This process was begun at the time of the second approach. Alice Bailey has written:

'At moments of crisis in the earthly life of Christ, we read that a voice spoke to Him, the voice of the father was heard by him, affirming his sonship and setting the seal of approval upon his acts and work. At that moment, a great fusion of the two spiritual centres, the Hierarchy and Shamballa, the Kingdom of God and the world of the spirit, was brought about and thus spiritual energy was released on Earth.'

We see dim indications of fusing taking place today — on the first ray, the beginnings of international fusion through the work of the United Nations, much of which expresses itself through second ray humanitarianism and third ray activity and finance. We see it in the inter-relationship in the educational field between administration and teaching; in the field of economics in such pioneer organizations as the European Market; and the sixth ray mingling with the second in the ecumenical movement among Christian Churches.

The Invocation is an instrument of fusion and its use continually contributes to the breakdown of barriers of separateness. Fusion is the work impelled by all avatars down through the ages. The celebration of the three major Festivals of Easter, Wesak

and the Festival of Humanity tend to fuse the three major centres, first, second and third. The approaches themselves will be the basis of the new age invocative-evocative religion.

We rejoice in visioning and working towards these goals for they are already here to an encouraging degree. Already, as Robert Browning has movingly expressed it.

'... men begin to pass their nature's bound
And find new hopes and cares which fast
supplant
Their proper joys and griefs; they grow too
great
For narrow creeds of right and wrong, which
fade
Before the unmeasured thirst for good; while
peace
Rises within them ever more and more.
Such men are even now upon the earth,
Serene amid the half-formed creatures round.'

Now a new note sounds and as the Invocation belongs to all men, all men are free to enunciate it together. Christ lives and will reappear again. This is the paramount news story of this and the coming century and this story the distribution of the Invocation spreads. From it, a new world religion of the esoteric exploration of inner and outer space may evolve.

The second approach dealt with God immanent as well as God transcendent, and the third approach will bring to life this immanence through the experience of group initiation. Such change of focus will involve a change of tension resulting — God help us — in more cleavages. Our cleavages today have produced grave crises, but by man's intellect listening to his voice of intuition they may be resolved into a higher condition of unity.

May our prayer ever be that the light within the mind of God will illumine the minds of men; the love within the heart of God motivate their hearts; and the will of God inspire and direct humanity in a united purpose to shut the door where evil dwells.

Then, and only then, can the promise of the final line of the Great Invocation be fulfilled in all its glory:

'Let Light and Love and Power restore the Plan on Earth'.

There is Always a Reason

by Carol Ennis

How do we react to the happenings of everyday life, both personal and remote? Attitude of mind towards the difficult problem, the test, the challenge, determines the nature — and value — of the solution.

FOR every achievement, for every failure there is a reason. But *the* reason is usually buried under an avalanche of conclusions which pour out as freely as the contents of a squeeze-bottle. For as a world of fast moving see-alls, hear-alls and try-alls, 'we, the people', by and large, like our conclusions and our decisions to harmonize with our prejudices and preferences. Thus we see forms (people, groups, happenings and things) 'live' or in reproduction; and we hear sounds (discussions, lectures, propaganda, interviews, a little music in culture's name and floods of uninhibited concatenation) with our outer, time-driven eyes and ears, doing all this as we work, drive or chatter. And we feel that, giving this our approval and that our rejection, we have covered the day's output of events and developments and are happily 'on the beam' in the happenings of our time. And since everybody and his uncle are writing and, apparently, publishing their responses to all this babel of activity, we consult the 'best seller' lists to skim off the cream of best-seller-responses.

But in all this high-powered 'participation' and 'coverage' how much have we actually grasped of the passing day's significance? Are we really on the beam? What beam? How many undertones and overtones in the day's happenings, contacts and impacts did we truly catch? Were we sitting quiet, relaxed, alert, empty of the chemistry of all old sediments (sentiments) — and silent? Were we there with the 'plaintiff' and the 'defendant' in whatever controversy or endeavour and without our preconceptions? Were we looking and listening with that divine impersonal indifference which is the vesture of compassion and therefore true

understanding? These are aspects and attitudes of the mind that are perilously slipping away from us in this transitional rush of time between two civilizations. We see sharply what we are used to seeing, and but dimly, unreliably, the strange, the new and the unaccustomed. When these mingle and multiply in the world scene, confusion is inevitable and a new mental lens and focus is needed.

Recently a young man who had no esoteric understanding of the underlying principles and laws of life, told me of a problem with which he was confronted and asked me how he could cope with it and feel some confidence that his decision would be the right one. He felt, he said, that in some way it was a 'test'. This, in essence, is what I told him:

'No problem can be solved by advice, for that would make it the adviser's problem; or by any set of rules or formulas. But every controversial problem, whether it concerns oneself and associates or a group across the world, should be seen as a challenge to our deepest contemplation and the highest reaches of our thought; because no amount of thinking, wishing or ignoring can sever the thread that links the relationship and welfare of every human being to humanity itself. In the case you mention, to receive the help you are asking for from this contemplation and thought, means, first of all, dropping your concept of a "test". It means, also, dropping all desire and concern about the problem, *per se*.

'When you have succeeded in doing this — and you cannot solve the problem securely

until you do — put aside your image-making capacity, the imagination we all have and for the most part use so badly, and step as through a door, that opens into a dark, quiet and restful room. See and feel it as your inmost self. Try to sense its utterly neutral peace and equilibrium. For in that deep silence resides the abiding thinker, your mind-infused soul. He (it, if you like) is truly there — the “built-in point of light”, the waiting God-consciousness in every one of us.’

‘There lies *the* solution and *the* reason you are longing for. But even as you must make the connection of your reading light with its source before you can see to read, so you must make the connection of your seeking thought with its source, the abiding thinker. Silent attention, a complete indifference to result and confident focus upon the guidance of that thinker will make the connection and turn on the revealing light that is pure reason, free of prejudice and preference. Hold the problem in this light. Revolve it and observe all its angles and facets; and do this with the same calm, neutral attention with which the scientist studies the specimen under his lens. As he does, lose all sense of time and place. Feel the weightlessness of this contact of the observer and the observed. If, then, everything is “gone” but the will to see and comprehend, what is revealed will be real, true and right. It sounds complex, but that is because words are cumbersome, and so are attitudes of habit. But the whole process is much simpler than it sounds. It has a key which works under a familiar law — the Law of Attraction. And the key has three “notches” that release that attraction: care-lessness (no emotion); freedom (no mental sediment) and faith in the God within you.’

Your First Step

He thought this would be more than he could achieve but I reminded him that facility comes with practice. ‘When you took your first step did you walk across the room?’ I asked. We both laughed and he got the idea. ‘Okay,’ he agreed. ‘I think what you said has something I need. I’ll keep on trying until I walk across that room.’

This is a matter that, today, needs much thought. People as such around the world have been drawn into a kind of maelstrom of sentiency dominated by two opposing undertows — ideologies and dogmas on the one hand, nihilism and atheism on the other. Both are eccentric; they are astigmatisms that cut down clear and balanced seeing; and brought together in conflict they create blindness out of extravagant unreality. Nothing breeds hostility and confusion like the clash of these fanaticisms; and nothing so intensifies group contention in the petty realm of personality responses.

No matter how trite it may sound, impersonality must ante-date the release of tensions and the forward course of rehabilitation. It is the personal pride and ambition of these dogmatists, built of the mental and emotional distortions of guilt and fear that hold these world tensions in a vice. There is no real problem on earth but people — their hates and adulations, their greeds and fears. These are the inhibiting attachments — adhesions, if you like — which beat the long or short paths to neuroses, individual, national or global.

The practice of impersonal thinking heads the seemingly endless list of adjustments (not policies, not strategies) confronting the world’s peoples. And because in the past 2,000 years the Western nations have had the long start in thinking *per se*, it is up to these nations in justice to put this account to work.

There are three basic pressures that call for such impersonal techniques from the West: the pressure of want, due to hoarding and exploitation; the pressure of fear, due to might and threat; and the pressure of ignorance, due to Western indifference. These three pressures have been the building forces of all the related turmoils of glamour, illusion and delusion; of psychological displacements and juvenile dislocations; of all the sardonic jumble of political legerdemain and the support of the evil tripling (mental, emotional and physical) in the disguise of pious devices under which it has operated to segregate and dominate the family of man.

Impersonal thinking, planning and

organizing is the catalyst in the release and reorientation of all these conflicting world pressures. Happily the past decade has been producing and calling such thinkers into public (world) service — men and women whose vision is not distorted by preferential attraction or prejudicial pressures; who realize that no matter how we strive for peace, for 'co-existence' and, finally, co-operation, only the stilled fire of purpose and the stilled torrent of emotion can prevent the mists of distortion from defeating both the image and its materialization.

Ancient Instincts

Concentration is basic, of course, but effective concentration not only focuses on essentials but eliminates diversions; and all the diversions there are dwell in personal attitudes and reactions which, in turn, stem from the ancient instincts of the primitive. Each escape into the limits of personal response curtails freedom of spirit and contracts the functions of mind and heart to see, feel and act broadly and inclusively.

The ingrown instinct of self-defence is actually but a reversion of the inherent outgoing impulse of protection. The ingrown instinct to collect and hoard is but the reverted urge to search, learn and distribute; and the impulse to 'gang up' and destroy but the toppled and inverted image of outward spreading abundance. The compulsion to over-active sex is an escape from the not yet apprehended outflow of compassionate love. And the impulse to keep and to exclude will, through the growing urge to travel and mingle, becomes the zest to mutual bestowal, both of things and capacities. When the contractive response to personal delusions becomes the expansive response to broad recognition and co-operation, the great transformation will not only be possible but inevitable. For these are the natural processes of polarity. Whether the 'circuit' be mechanically electrical or inherently mental (they are synonymous in nature) saturation produces reversal.

We are living now in that 'gamut of

saturation'. The circuits of the human line (alignment) are flickering and humanity at large is, figuratively, seeing double — flashes of a new heaven (sanity and reality) and flashes of an obsolescent hell (insanity and delusion). In short, the mass world illusion is the out-of-focus picture in a shifting polarity of cosmic energies and planetary forces — a periodic process that has marked all the major cycles in human evolution. And in them all humanity has been the focal point of both emergency and emergence.

When the immeasurable power potential of the human race begins to pour its dynamic energy into educating thinkers instead of recorders, the present world crisis of strained and distorted relationships will be seen as an aspect of that divine principle of emergence(s) of which the goal is ceaselessly a new and periodic scale of revelations to implement a new level of creative civilization.

In esoteric terms this is 'the cyclic Plan of God'; the way of ceaseless attainment; the planetary path to synthesis. If the trends and pressures of the present saturation period are observed calmly and followed impersonally; if both the trees and the forest can be seen in their true relationship; if mutual use instead of abuse can be made of national and international blunders; if the happenings of the time can be seen to be converging in a new gamut of interpretations and relationships, it will become clear that the explosive growth of the sciences and of the world-self-consciousness of the primitive and deprived peoples have made it impossible longer to evade the basic principle of sacrifice of the great to the small. For this is the inherent nature and constitution of lasting peace. Then, too, the realization will emerge to all who can think without personality obstructions, of a living and waiting brotherhood of souls — the 'thread that runs through all and doth all unite' — the oneness of the one omniscient, omnipresent life. And the understanding will be taught to and grasped by every school child of the identity of right human relations with 'the abundant life'.

THE FORERUNNERS

by W. A. HAY

George Bernard Shaw Mystic and Prophet 1856-1950

During his lifetime Shaw was accused of atheism, materialism and cynicism. Yet his writings yield ample testimony to his deep spiritual vision. Indeed, the philosophy of creation which permeates his 'Back to Methuselah' is closely akin to that of 'The Secret Doctrine'.

FEW people — even his most ardent disciples — would ever think of calling Bernard Shaw a mystic or a prophet. That he was a political reformer, a progressive thinker regarding education and economics, marriage, medicine, and morality in general, a wit and a satirist all would agree; but seldom was he accredited with spiritual vision. And yet it was his faculty of intuitive insight into the spiritual nature and purpose of man and of life which was his greatest contribution to his age. Behind every subject with which he dealt there was always a spiritual ideal. As he himself wrote, 'There is a studied theory of Creative Evolution behind all my work'. This theory of Creative Evolution was not the blind natural selection of the 19th century scientists, but a simplified form of occult philosophy itself.

Seldom, indeed, has a spiritual teacher been so misunderstood as Shaw was. To many he was nothing but a clown and an atheist, though he once clearly expressed his abhorrence of the materialist conception of natural selection when he wrote:

'When its whole significance dawns on you, your heart sinks into a heap of sand within you. There is a hideous fatalism about it, a ghastly and damnable reduction of beauty and intelligence, of strength and purpose, of honour and aspiration, to such casually picturesque changes as an avalanche may make in a mountain landscape, or a railway accident in a human figure. To call this natural selection is a blasphemy, possible to many for whom nature is nothing but a casual aggregation of inert and dead matter, but eternally impossible to the spirits and souls of the righteous.'

Even a superficial reading of any of Shaw's works cannot but reveal to the discerning mind the fact that this so-called atheist, this so-called materialist and cynic, was in truth a deeply spiritual visionary. Strewn throughout his writings on no matter what subject, from politics to religion, are to be found references to man's potential divinity. Though much is known about his political writings, few will remember his statement that the end of all social organization 'must always be the fullest and most capable life: in short, the most godly life'.

His attacks against poverty and economic inequality are also well-known, yet his desire to destroy poverty was never an end in itself, but a means of freeing man from 'the seven deadly sins of food, clothing, firing, rent, taxes, respectability and children. Nothing can lift these seven millstones from man's neck but money; and the spirit cannot soar until the millstones are lifted'. In the words of Major Barbara he wanted to 'raise Hell to Heaven and man to God' but, being both a practical reformer as well as a visionary, he devoted much of his life to an attempt to free man from the bonds of poverty and of illusion so that he would then be free to become aware of, and help to fulfil, life's purpose.

To Shaw every child was 'a fresh attempt to produce the just man made perfect: that is, to make humanity divine', and we are all 'gods though we die like men'. His Christian

martyrs in *Androcles and the Lion* 'are shown by their inner light the possibility of a better world based on the demand of the spirit for a nobler and more abundant life, not for themselves at the expense of others, but for everybody'. His ceaseless attacks on individual and social evils seemed to many to show a perverse desire to destroy for the sake of destruction, but he destroyed only to create.

Creative Work

He attacked Victorian hypocrisy regarding sex and prostitution in *Mrs. Warren's Profession*. He exposed the exploitation of slum tenants in *Widowers' Houses*. He brought a healthy laughter by 'de-bunking' the romantic illusions of the military hero in *Arms and the Man*, the self-satisfied social reformer in *Candida*; the illusions of maidenly innocence in *Man and Superman*. He attacked current standards regarding marriage and divorce, parenthood and citizenship, manners, morals, and prides and prejudices of all kinds yet at the same time he was busy with the task of building up his creative philosophy of life as a conscious force and of man as a potential god. This creative work he began at the very outset of his career as a writer in the novels of his youth, though none of them was accepted by the publishers of the time as they were too unorthodox.

In *The Devil's Disciple* he presented his first portrayal in drama of his heroic type. His hero, Dick Dudgeon, was the prototype of the later superman. Shaw showed him as a man uninfluenced by the narrow bigotry of his time because he was governed by 'the law of his own nature'. In the play we see how Dudgeon is arrested in mistake for another person and taken to be hanged. Yet he does not think for one moment of revealing his true identity in order to save his own life.

Later in *Caesar and Cleopatra* Shaw portrayed in Caesar a man who was 'naturally virtuous'. Not a 'good' man in the sense of being controlled by artificially imposed self-denial, but a truly virtuous man because he had no temptation or desire to be otherwise.

As Cleopatra is made to say of Caesar in the play: 'All people are strangers and enemies to us except those we love. But it is not so with Caesar. He has no hatred in him: he makes friends with everyone as he does with dogs and children. His kindness to me is a wonder: neither father, mother, nor nurse have ever taken so much care for me, or thrown open their thoughts to me so freely'. And when she is asked if he is in love with her she replies: 'What! When he will do as much for the first girl he meets on his way back to Rome? Ask his slave Britannus: he has been just as good to him. Nay, ask his very horse! His kindness is not for anything in me: it is in his own nature'.

In *Man and Superman* Shaw gave the first complete statement of his theory of Creative Evolution, and presented his first superman, Don Juan. According to Shaw's conception at that time, life is an evolving force which manifests through matter and creates more and more complex forms through which to express itself: 'Life is a force which has made innumerable experiments in organizing itself: the mammoth and the man, the mouse and the megatherium, the flies and the fleas and the Fathers of the Church, are all more or less successful attempts to build up that raw force into higher and higher individuals, the ideal being omnipotent, omniscient, infallible, and withal completely, unilludedly self-conscious: in short, a god'.

And the duty of man is to become a conscious instrument and co-operator of that force. This is his true destiny. As Don Juan says: 'I tell you that as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence or clearing the way for it. That is the law of my life. That is the working within me of life's incessant aspiration to higher organization, wider, deeper, intenser self-consciousness and clearer self-understanding'.

Philosopher and Occultist

Shaw's definition of a philosopher could well stand as a definition of an occultist: one who 'seeks in contemplation to discover the inner will of the world, in invention to

discover the means of fulfilling that will, and in action to do that will by the so-discovered means'. Indeed, so full is this play and its preface of such profound statements that it seemed to be a desperate attempt of Shaw at the beginning of the century to bring to the attention of the British public the need for a change of heart. 'You must be born again — and born different,' he cried. 'What is really important in man is the part of him that we do not yet understand. Of much of it we are not even conscious', he wrote. Yet in vain. In spite of this clarion call for a spiritual way of life the British public continued in their own self-satisfied way on the path which led, in the end, to destruction.

After this failure Shaw temporarily abandoned his philosophical writing and turned to simple 'morality' plays in which he devoted himself to exposing the illusions and stupidities of the time regarding such varied subjects as the medical profession (in *The Doctor's Dilemma*), marriage and divorce (in *Getting Married*), children and parents (in *Misalliance*), and middle-class morality, respectability and irresponsibility in general (in *Blanco-Posnet*, *Fanny's First Play* and *Heart-break House*).

Then, during the First World War, he returned once more to an attempt to awaken the British public to the necessity for a religious understanding of life. In the preface of *Androcles and the Lion*, which he headed, 'Why not give Christianity a trial?' he examined the nature of Jesus Christ and his doctrines. He developed the teaching of Jesus relating to religion, economics, crime and marriage, and showed that they are based on everyday common sense and 'not to an impracticable romanticism'. 'The doctrines' he wrote, 'in which Jesus is thus confirmed are, roughly, the following:

'1. The kingdom of heaven is within you. You are the son of God; and God is the son of man. God is a spirit, to be worshipped in spirit and in truth, and not an elderly gentleman to be bribed and begged from. We are members of one another; so that you cannot injure or help your neighbour without injuring or helping yourself. God is your father: you are here to do God's work; and you and your father are one.

'2. Get rid of property by throwing it into the common stock. Dissociate your work entirely from money payments. If you let a child starve you are letting God starve. Get rid of all anxiety about to-morrow's dinner and clothes because you cannot serve two masters; God and Mammon.

'3. Get rid of judges and punishment and revenge. Love your neighbour as yourself, he being a part of yourself. And love your enemies: they are your neighbours.

'4. Get rid of your family entanglements. Every mother you meet is as much your mother as the woman who bore you. Every man you meet is as much your brother as the man she bore after you. Don't waste your time at family funerals grieving for your relatives: attend to life not to death.'

It was not, however, until some years after the war that he produced the greatest of all his works, *Back to Methuselah*. This inspired drama which begins in the Garden of Eden and finishes in the distant future 'As far as thought can reach', contains a philosophy of creation and evolution which is very close to that of *The Secret Doctrine*.

In the final chapter Shaw describes an age in which physical immortality has been attained by those ageless creatures whom he calls Ancients. These beings have escaped from the limitations and illusions of human consciousness. They have passed the stage of the mastery of physical matter when they were able to increase or diminish their own bodies at will, and they have reached a stage of ceaseless contemplation. Yet they are not satisfied, for they aspire to the time when they shall be free from their bodies and be able to exist in a state of pure thought.

Towards pure Intelligence

The final speech of the play is made by a Voice — the voice of Lilith the creator of the universe who is reminiscent of Mother Space of *The Secret Doctrine*. She describes the original process of creation and comments with approval on her latest creation, the Ancients who, she says:

'They have accepted the burden of eternal life. They have taken the agony from birth; and their life does not fail them even in the hour of their destruction. Their breasts are without milk: their bowels are gone: the very shapes of them are only ornaments for their children

to admire and caress without understanding. Is this enough; or shall I labour again? Shall I bring forth something that will sweep them away and make an end of them as they have swept away the beasts of the garden, and made an end of the crawling things and the flying things and of all them that refuse to live for ever? — They have redeemed themselves from their vileness and turned away from their sins. Best of all, they are still not satisfied: the impulse I gave them in that day when I sundered myself in twain and launched Man and Woman on the earth still urges them: after passing a million goals they press on to the goal of redemption from the flesh, to the vortex freed from matter, to the whirlpool in pure intelligence that, when the world began, was a whirlpool in pure force. And though all that they have done seems but the first hour of the infinite work of creation, yet I will not supersede them until they have forded this last stream that lies between flesh and spirit, and disentangled their life from the matter that has always mocked it.—I am Lilith: I brought life into the whirlpool of force, and compelled my enemy, matter, to obey a living soul. But in enslaving life's enemy I made him life's master; for that is the end of all slavery; and now I shall see the slave set free and the enemy reconciled, the whirlpool become all life and no matter.—Of life only is there no end; and though of its million starry mansions many are empty and many still unbuilt, and though its vast domain is as yet unbearably desert, my seed shall one day fill it and master its matter to its uttermost confines. And for what may be beyond, the eyesight of Lilith is too short. It is enough that there is a beyond.'

Here is Shaw at his greatest with an insight that is perhaps nearer to the occultist than the mystic. Unlike the mystic, Shaw was not concerned with the purely religious goal of aspiration towards God, of union with God as the end of all existence. He was concerned with knowing the will of God, or the life force, in order that he could work in co-operation with it.

Shaw was not a reformer in word only but also in deed. And one recollects a speech by one of his characters, in *Getting Married*, which has been called a fitting epitaph for Shaw himself:

'Never in all my life have I done anything that was not ordained for me. I've been myself. I've not been afraid of myself. And at last I have escaped from myself, and am become a voice for them that are afraid to speak, and a cry for the hearts that break in silence'.

Sharing in World Tasks

by Harriet Richards

How are world servers functioning in the process of redemption?

THE spiritual scriptures tell us that our universe is distinguished by supernal purpose of good, by integration, order and beauty—and that man is out of tune with what we would call its discipline and loveliness.

We see and feel and deduce the beauty and order and purpose of goodness outside and within ourselves. We have the evidence of mathematics and all our sciences of space. But in the main, where man has charge of his locomotion he manages to strip the gears. In man's world there is such chaos, ugliness and wrong valuing that one might wonder how humanity is ever going to be able to achieve a state of harmony, with intelligent, co-operative living. But in our Press, and our observing of life, there is to a marked degree increasing witness of mankind's awakening to right values and assuming of responsibility.

Our solar life is governed, so we are taught, by the law of love. And this comes to our daily living in a very simple injunction—'love one another'. This 'love' as we all know, is not sentiment or emotion but the modicum which each can appropriate from the synthetic reservoir of all the qualities of greatness latent within the human person, who is in his reality the son of the father who is love in his whole nature.

The problem of the planet Earth is redemption. It is easy to imagine a planet or orbs in the Milky Way or vast vistas beyond, whereon redemption is not a problem—Venus, the familiar example, is said to be far beyond the Earth in development. But on Earth redemption is the central concern. It is the act of freeing, or state of being freed, by payment of a ransom or price. Thought turns to a redeemer or saviour. We think in these terms of the Christ and the Buddha and others of lesser stature.

Release from Selfishness

This brings us to the dramatic fact that humanity has achieved the stable integration of a group of servers who, under the direction of the Christ, will redeem the world of men. How different from the situation of two thousand years back. Following the example of a tiny band this group-saviour in its large world-wide membership will share and is already sharing, in the payment for release from the prison of selfishness.

(Contd. on p. 277)

The Dual Life of Discipleship

by John R. Haberman

The facts of daily life often seem at variance with the principles of spiritual living. This is the disciple's great problem — how to live as a soul in the world of form, how to practise a positive harmlessness.

ALL those who aspire to tread the path of discipleship in the world today are faced with the problem of duality, with the difficulty of adjusting their achieved subjective understanding of the inner reality of the soul to the harsh, materialistic, so-called realities of physical plane living in a society largely dedicated to the pursuit of the things of the world for the satisfaction of selfish personal desire. That the materialistic focus of modern society is undergoing change, and consequent turmoil in the process, is abundantly true; but such change, while becoming clearly manifest on a world-wide scale, may not seem nearly so apparent to the individual aspirant in reference to his own near environment, immersed as he often is in a veritable whirlpool of conflict

between the truth as he inwardly recognizes it and the denial practiced by his daily associates. For it is not likely that many of the average aspirant's or disciple's business acquaintances have any large grasp of spiritual truth as it manifests in world affairs.

Indeed, it may often seem that the disciple's immediate environing conditions are going in exactly the opposite direction to those idealised in the plan for humanity. Nevertheless, these close environing conditions present the disciple with his chief problem. He must learn to overcome them in the light of his own soul, and it is this problem of objective environment which entails that dual focus of attention involved in that particular pattern of activity which is called the dual life of discipleship.

(Contd. from p. 276)

The Tibetan Teacher tells us of the tasks of this group. Three of them are:

- (1) to reveal the soul to mankind,
- (2) to force the will-to-good into the world,
- (3) to offset the evil of distortions and misrepresentations in connection with the Masters and with the Hierarchy, in its relations with the human kingdom.

This evil emerged from the esoteric field of glamour, and it is initially the duty of esotericists within the world group to make this right. All three of these tasks await a momentum of clear thinking and gathering of forces.

It is fruitful to seek to discern just how world servers are functioning in these three processes. Large numbers of them can be observed in every field of human endeavour and every country. All disciples, and aspirants who seek sincerely to serve their fellowmen, are part of this communion; the only entrance fee is to give help, even if very small, in the redeeming.

Each of us might profitably define answers here in a searching review: how am I using the power of intuitive thought and feeling; how am I living; what am I doing — toward the fulfilling of those three strategic tasks? And how about the faculties implicit in their demand? Am I using love; and if so, how — and the will, truth and discrimination, in my focused world-oriented work?

The dual life of discipleship results from the conflict between the inner subjective reality and the outer glamour and illusion, between that which is and that which seems to be, between the truth of the spiritual life and the falsehood of materiality. It has to do with the resolution of the final pair of opposites before the portal of initiation — the Angel of the Presence and the Dweller on the Threshold.

The problem of the disciple is summed up in the words of Christ: 'No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon'. But then again he indicated that certain adjustments must be made with the world, for the Kingdom of God is not yet manifest on the physical plane: 'Be ye therefore wise as serpents, and harmless as doves'.

Dual Principles

In the latter statement is found one of the great occult dual principles of skill in action, the combination of the serpent wisdom, as it has been called from ancient times, with the harmlessness of that immemorial symbol of peace, the dove. All too often organized religion seems to have emphasized the meekness and harmlessness of the dove but has failed to teach the power of the deeper spiritual wisdom which makes of harmlessness a positive force rather than a negative one. On the other hand, the legions of materialism employ to the fullest extent the serpent of evil knowledge (it can hardly be called wisdom) and scoff at the supreme principle of harmlessness.

The individual disciple, therefore, must continually make the necessary daily adjustments, practising wisdom yet with the motive and effect of utter harmlessness, and seek ever to adapt the soul energy of which he is increasingly becoming a channel to the requirements of daily living. It short, he must live as a soul in the world of form.

The seeming duality and the resultant conflict with which he must contend is actually a manifestation of spiritual progress, although to the aspirant it seems that the reverse is true. There is duality because he sees the great difference between the perfect world of the divine soul and the imperfect world of form, and for a long time he is faced with apparently irreconcilable pairs of opposites.

'Hence,' says the Tibetan, 'the frequent reaction of the disciple to the fact that for him, as yet, there is no point of peace. Peace was the objective of the Atlantean aspirant. Realisation is that of the Aryan disciple. He can never be static; he can never rest; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new. This goes on until the consciousness is stabilised in the Self, in the One. Then the initiate knows himself to be the onlooking Unity, watching the phenomenal phantasmagoria of life in form.'

'He passes from one sense of unity to a sense of duality, and from thence again into a higher unity... This dualistic stage is that of the aspirant and of the disciple, up to the time of his training for the third initiation. He begins with the knowledge that he is a spiritual entity

confined in a form. His consciousness for a long period of time remains predominantly that of the form.... Then the point of balance changes, and the soul appears to dominate from the standpoint of influence, and the entire consciousness aspect begins to shift into the higher of the two aspects. Duality, however, still persists for the man is sometimes identified with his soul and sometimes with his form nature; this is the stage wherein so many earnest disciples are at this time to be found. Little by little, however, he becomes "absorbed" in the soul, and thus comes *en rapport* with all aspects of the soul in all forms until the day dawns when he realises that there is nothing but soul and then the higher state of unity supervenes.'

— *A Treatise on White Magic* by Alice A. Bailey.

The key to the resolution of the apparent duality which continually surrounds us is found in the statement given above, 'There is nothing but soul'. It is an esoteric truth that one cannot register any vibration from without unless there is a correspondence within himself to that particular type of vibration.

An inner conflict is caused therefore when the aspirant registers within himself the vibrations of the lower desire, of selfish grasping and materiality from the environment with which he is surrounded. He is disturbed by these impulses and is apt to attribute them to his own lack of spiritual development, while the truth is that it is spiritual development which is pulling him away from the 'husks of the world' with which he was once completely at home. Yet the memory of these things remains and causes a correspondence to be set up in the personality vehicles to the impulses, mostly astral, which emanate from the environment.

A Positive Harmlessness

Much of the distress caused by the registration of astral vibration from enviroining associates could be eliminated if the aspirant would follow the simple but difficult procedure of raising his consciousness to the soul whenever necessary and focusing his attention upon the higher mental plane, where the lower vibrations cannot reach. Such an activity, however, if one is to follow the occult law, must be accompanied by the practice of a positive harmlessness, a mental

attitude which seeks to transmit practical love or goodwill to others and thus not to resist evil but to overcome evil with good.

There is of course no easy formula for practising discipleship in the world today. It is all much easier said than done, as any sincere esoteric worker can testify. Yet the goal of discipleship is set before us, and all disciples must learn to overcome and to the necessary extent control environing conditions in order to carry forward effectively the work for which they have assumed responsibility.

One may live in an environment where racial prejudice is predominant, yet he must keep himself free from such prejudice, at whatever cost to himself may be found necessary in the circumstances. Likewise, most of us live in an environment where the making of money appears to be the supreme objective and everything else is subordinated to that one materialistic goal, while the inner spiritual realities are disregarded. Here again the work of flesh and blood alone will surely fail, and the disciple must, like the proverbial Daniel in the lion's den, stand alone on his own spiritual footing, realizing that money is but the concretization of substance and that in the last analysis, 'The earth is the Lord's and the fullness thereof; the world, and they that dwell therein'.

It is said that in the aspirant's personal attitude towards money is found the test for his fitness to tread the path of discipleship. Every disciple is called upon to assume personal responsibility for the proper handling of the money which comes into his

hands and to co-operate with his group in attracting the vast sums which are needed if the Hierarchical Plan is to be carried on to completion, if the Kingdom of God is to manifest on the earth and the reappearance of the Christ become an actuality.

Besides those mentioned above, the disciple will detect other undesirable influences in his surroundings. If he is honest, he will recognize all of them as influences by which he himself was once dominated and which he is even now still in the process of overcoming—hence the duality and the struggle. And then at length the aspirant or disciple finds that in overcoming the inertia and resistance of his environment he is in effect overcoming his own past, consisting of the present life and the lives which have gone before, according to the laws of rebirth and of karma.

In his inner subjective life, could the disciple but realize it fully, there is really no duality. He, the personal self, and the soul, are essentially one, constituting 'a son of God in manifestation whose nature is light'. But to achieve that point of light in consciousness which knows no duality or separation, the disciple must first overcome the triple pull of the three worlds, the maya of the physical, the glamour of the astral, and the illusion of the mental, the three of which combined comprise the Dweller on the Threshold.

For the encouragement of those who so strive towards the light, it is written in the Book of Revelation:

'To him that overcometh will I give to eat of the tree of life.'

. . . I, The One . . .

I am and I am not. Greater than This is That; smaller than That is This. But That must show to This the nature of the whole, and showing prove itself unto Itself.

I, the beginning am. I am the outward and the inward Way and back into the point of concentration and from the point I turn again unto Myself, carrying within my heart of love that which I, the One, have served and that for which I sacrifice Myself.

THE OLD COMMENTARY

Detachment

by Elsa Cairns Williamson

There is a danger of becoming attached to detachment. Why do we seek detachment, and from what?

DETACHMENT is undoubtedly a double-edged instrument which can cut both ways — in a right way and in a wrong way. It is therefore necessary to know how to use it in the right way, and to understand how it can be used in a wrong way.

Wrong detachment is isolation — isolating oneself from others, from difficult situations, from problems which should be faced, from struggle, from the life around one, from responsibility. As the dictionary says, it can be 'selfish isolation'.

Wrong detachment can also be aloofness — standing aloof, as though in a different or superior category to other people, and so can indicate a separatist attitude.

Again, wrong detachment can be a cutting off of feeling — the separate employment of one part of oneself, the mental faculties, in order to reach some so-called practical decision or to deal with some situation in a so-called practical way.

This last kind of wrong detachment needs some discussion, for its essential wrongness is not immediately obvious. It can indeed seem a right kind of detachment, even to occultists, because the shutting off of emotion certainly does make a mental appreciation of any situation easier to gain, and a certain type of occultist, as we know, invariably has a passion for seeing everything from a purely mental angle. Not only this; it is a fact that most situations do require mental appreciation, and that when feelings are strongly active they tend to darken mental judgment.

In what, then, does the wrongness lie? Does it not lie in the fact that the 'we' who is thus deprived of feeling is not a complete

person? When the feeling side of our nature is cut off it can be a case of 'throwing out the baby with the bath water', because it is the feeling side of our nature which 'sees' most quickly and, above all, most sensitively. We have to remember that it is our emotional nature which is in most direct potential touch with our intuitive nature, and that to shut off this line of touch with intuition is therefore to close a door to wisdom.

Wrong detachment can protect our own feelings from hurt or too much disturbance, and can therefore have a selfish allure. It can be a great relief to put aside feeling and so to use detachment as a way of escape from suffering. In this it can be akin to the repression that is apt to lead to one of the types of neurosis with which psychiatrists have to deal. And the fact that it can legitimately be called 'detachment' gives it a respectability that can mask its real nature. It is quite possible to become attached to detachment, especially for an occult student.

A consideration of right detachment leads at once to a consideration of that from which detachment needs to be sought.

A conclusion to be arrived at after experiment and experience is that it is, in the last analysis, from our more dark and limited states of consciousness that we require to become detached. No conclusion less radical and inclusive than this one would seem to be adequate, and it is one that immediately places the matter in the realm of psychology rather than morality, in so far as the two realms can be separated.

A Moral Aim

Our aim in seeking detachment from our bad or more limited states of consciousness

is undoubtedly a moral one, for we know that as long as we are slaves to such states and powerless to free ourselves from them, we are not able to be either wise or truly efficient disciples. We can do our best, it is true, despite all handicaps, but it is not the best of which we feel we could be capable and of which we actually are capable in our better states of consciousness.

But the process of dealing with our bad or more limited states of consciousness is essentially a psychological one; it is not a matter of being good or trying to be good. For although we always do have to try to be good, trying to change our state of consciousness in that way alone will not take us very far. Our bad or more limited states of consciousness are not all necessarily wicked, but they are always dark. We therefore need to go about the business of becoming detached from them, and so transmuting them, more as scientists than as moralists, and we need to know both how to go about it and when.

Right detachment is connected with 'becoming the observer'. It is not only taking up the attitude of the observer; it is becoming the observer. And we only become the observer by observing and doing nothing else. And that which the observer observes is not any outer condition or situation but our own state while it is still there to be observed. No amount of detached reflection upon a remembered bad or limited state of consciousness after it has passed, will do what observing it whilst it is still there will do.

This right detachment is a kind of knack or habit which has to be cultivated. It involves first recognising that detachment is needed, at the time when it is needed. And the recognising of this is also a kind of knack. We have to become familiar with the 'taste' of being in a bad or attached state of consciousness, or even just in a state of consciousness which is not the best we can produce for dealing with given conditions — for we do not have to be in a towering rage or nearly sick with worry or misery before it is possible for us to realize that our state is not as good as it might be! We may indeed find it wise to practice detach-

ment (becoming the observer by observing) whenever we are faced with difficulties, just to make sure we are not in a state of attachment without knowing it.

Acute Attachment

In order to make clear the nature of the process, and what it is that we actually do in practising right detachment, it may be most useful to imagine ourselves in a thoroughly bad state of consciousness — a state of acute attachment.

Let us imagine that we are immersed in gloom and despair over some human relationship that has gone wrong, and that we simply cannot forget or understand certain things that have happened. We are brooding over it all, so disturbed, hurt, and ill-used about it that we really cannot think about anything else or attend to other matters. And, of course, our whole state will seem quite natural to us in the circumstances, and above all, justifiable. If we are honest we will know that some of our thoughts and feelings, which are almost sure to be mixed with resentment, are not entirely loving. But we will also know, and it is likely to be true, that part of our trouble is due to the fact that we do love the other person concerned and have only goodwill towards him. Yet how could he have said what he said, or done what he did? And how can things ever be the same again as they were before — or as we thought they were before? And so on.

Then, perhaps, it may come to us that we are in a bad state. We ought to have recognised the 'taste' of it long before this. The moment of recognition is already a step up, but if we know how to act and are sufficiently master of ourselves to do it, we will not think any more. What will we do? We will turn our eyes inward and look at our condition — simply look at it. We will observe what is going on without any thought of what we think ought to be going on — simply at what *is* going on. We will contemplate it, as it were, without thinking at all, and simply observe that the person who is 'us' is feeling what he or she is feeling and thinking what he or she is thinking. All must be done then and there — we must catch the moment.

Change for the Better

And what happens? Leaving now that imagined hypothetical case, and speaking of all possible states of deep or acute attachment that may have led to a practice of detachment on the above lines, there can be no general answer to that question except that our state will change for the better. The change may be slight or so great as to amount to an expansion of consciousness well beyond our normal state of consciousness, but usually it will be sufficient to cause surprise, provided that nothing has been expected to happen on any preconceived lines. The process set going must be allowed to act as it will, and its effects are certain to be different with different people, and different with the same person at different times. The change, however, will be an improvement in the whole state of consciousness, in which both feeling and thought will share as well as, very often, the tone of the physical body. Nothing has been shut off — something has been brought in. The general effect from the angle of experience may be that we seem to ourselves to emerge from a dark cloud which hid light that was there all the time.

Viewed as a psychological process, it is not difficult to see why the above method of detachment should act as it does. For what was done? Or returning to our hypothetical case, what did we do? Did we not look down upon our condition from a position which was already outside or above it, unrelated to it, and from a state unconcerned about it? In short, by simply observing our state and doing nothing else at all, did we not become the non-attached observer? Further—what 'we' was it who was able to recognise the situation, to know something must be done, and do it? Was it not the 'we' we are in our better states of aspiration towards discipleship?

Thus by this method we may become ourselves at a higher level of being, a self free from the state of attachment in which we were sunk, and with a higher level of consciousness. And it was the effort (for it always is an effort) put forth by the 'we'

that is bent upon discipleship that made the transformation possible. There were three forces concerned in creating the new state, as there always must be in any creative process. There was the non-attached observer, the attached 'I', and the disciple 'I' whose effort brought the two into creative relationship. Hence we can see that the new state, brought about by a deliberate conscious action, can very well bring with it much that is truly new to us, in the way of new understanding and new vision.

An imaginary case of a state of acute attachment has been described because such acute states can be recognised most easily, and can also illustrate most clearly what the process of detachment is and how it works. The results of release or detachment from such acute states are also usually more recognisable than those of release from less acute states. Less severe states are naturally more difficult to pin-point or recognise, and are therefore less likely to be treated by detachment before we have developed the habit of recognising them simply by their indefinable 'taste'. Consequently, the frequent practice of detachment at any time, whatever we may be doing and whatever may be going on, is a good course to follow, and is also one sure way of improving consciousness generally. It is a creative practice in which a momentary glance within may be all that is needed, though in a truly bad state we may need to keep on looking a little longer.

The real trouble about detachment from our dark and more limited states of consciousness is that we are attached to these states of attachment whilst we are in them and do not know it. Something in us wants to cling on to them and to keep us in the dark as to their real nature. Something in us may even argue that some one of them is a state of clarity in which things are at last being seen as they really are! Hence the genuine effort that dealing with such states always demands. Hence too our extreme reluctance to make the necessary effort at times when it is most urgently required.

King Arthur and The Problems of Mankind

by G. S. Crawford

The Arthurian Legends have an esoteric interpretation of great significance.

IN order to find a solution to the problems confronting humanity, it is necessary first of all to find the inner causes underlying these problems. To try to solve them on any of their lower levels of manifestation would only be like baling water out of a leaking boat; the job would be endless and tiresome even for Sisyphus, and would in fact mean a swinging back and forth between the two opposites without ever finding the balance.

The most important cause lies as far back as man's individualization, when the 'Sons of Mind' first came into existence. Mind is a barrier of fire, separating the clear waters of the intuition from those of the emotions. To manifest on the physical plane, mind must penetrate and permeate the whole personality, thus causing on the emotional level clouds of fog which hide truth and wholeness. The resulting heresy of separateness causes diversity to become division; division calls up manifestations of fear, hatred and selfishness. In this way the human spirit is at war within, and his outward projections cause war between individuals and nations. The difficulties that arise out of these evils humanity must solve. Although they are as old as humanity itself, they are happening on a vastly larger scale than ever before and now the whole of mankind is involved.

Can a solution be found? Obviously, if separateness brings these problems about, all-inclusiveness is the answer and the solution. Somehow, the brotherhood of mankind must be established. Perhaps we may find a solution and a method to do this by using the experience of groups and individuals who, in the past, appear to have gone through a similar epoch to ours, and who have met and solved their problems effectively. One of the most beautiful descriptions of the cyclic events out of which similar difficulties arose, is to be found in the Arthurian Legends.

When Arthur becomes King of England, by pulling the sword out of the anvil, he is faced with a chaotic kingdom in which might is right, unorganised and undisciplined. As he learns to wield the sword in perfect justice and mercy—whereby he loses it and later regains it out of the Magic Lake—he marries Guinevere and proceeds to gather around himself a council of knights. That no one in this inner circle may consider himself superior, Arthur conceives of the idea of the Round Table.

This is the stage in which man learns to live as an individual, purifying and training his vehicles (drawing the steel out of the iron) and developing them to their full potentialities. When personality integration is completed, and the merging (or marriage) of the two horizontal opposites has taken place, he is able to keep his inner forces in perfect balance, manifesting as one-pointedness on the physical plane. And as behind Arthur stands the mysterious figure of Merlin the Magician, guiding Arthur by hints and subtle reasoning, so—overshadowing the soul—is man's guide, the Solar Angel. When Arthur's inner forces are organized, he sends them into the outer kingdom, restoring order and peace, and at the same time teaching his knights the value of diverse, yet united work. In this way the circuit is closed and man's energies may circulate freely.

This first episode is one in which the accent lies on re-organization, both of the individual and humanity as a whole. It seems to be the first step towards solving our problems, for re-organization is taking place everywhere and in all fields of human endeavour. Goodwill and re-organization are complementary, and are the results of the will-to-good. Goodwill can manifest only through balanced, harmonious personalities, at peace within and without. The work of re-organization in the outer world has been accomplished, and Arthur finds that, if his knights are to keep the peace among themselves, another channel for their energies must be found. It is said that, when the Round Table sits once again in council, a vision appears to them of the Holy Grail veiled in a white mist, which draws from the knights a spontaneous vow that they will not rest until the Holy Vessel has been seen unveiled.

In Golgotha

This is the phase of re-orientation, when man—tired of the outer world and its pleasures—turns within to solve the riddle of his own being, and so to find a greater use for his aggressive personality force. In answer to his invocation a flash of illumination shows him his true self: he stands in Golgotha, the place of death and a new birth, and takes the first step towards soul-personality integration by his spontaneous wish to follow the vision. This first momentary understanding is an emotional experience, for at this stage man's astral principle is highly developed and his most cherished means of communication.

From then on the guiding light goes ever before him, although he may not always be aware of the fact. One of the knights to make the vow is Sir Launcelot, most deeply loved of all the knights, by Arthur and his subjects alike. He was educated by Vivian, the Lady of the Lake, and had been with Arthur from the very beginning. He had fallen deeply in love with Guinevere and all through his life he is pulled hither and thither by his longing for the Queen on the one hand, his love for the Holy Grail on the other hand. Thus man's consciousness, centred in the emotions, fluctuates between the attraction of the three worlds and the urgings of his soul.

At the end of his quest, Sir Launcelot once more sees the Holy Grail; although the vessel is this time unveiled he may not partake of its holy water for the way into the sanctuary is barred. Perhaps this seeming harshness is explained by the law that 'the first shall be last', for the emotional principle is the last one to be integrated and controlled. Launcelot enters a monastery, to keep alive the memory of Arthur's Golden Age and to guard the secret wisdom, gained during his quest, for future mankind. Of the other knights, only Sir Bors, Sir Galahad and Sir Percival see their quest fully crowned with success. To them the Holy Grail unveils its mysteries and together they join in the final Sacrament of the Eucharist.

Sir Bors, a relative of Launcelot and a rather stolid and unimaginative knight, goes back to the kingdom to tell of the great event; Sir Galahad and Sir Percival do not return. Sir Galahad was the last knight to join Arthur; although he had been brought up in a monastery, he threw Arthur off his horse at their first encounter. After joining the Round Table he inspires the knights with awe by choosing to sit on the 'chair of danger' which was only safe for a knight without stain. After he draws the sword (fire) out of the stone (earth), which had mysteriously come floating down the river, the vision of the Holy Grail appeared publicly for the first time. He is said

to be Launcelot's son, and the result of the raging battle between personal love and the greater will of the soul.

The Final Stage

The finding of the Holy Grail marks the final stage of soul-personality integration. It is the establishment of communication, when man's personality principles surge upward and enter the inner sanctuary of the soul. Sir Galahad is the greatest of the knights, and their final synthesis. He is the fully developed soul on its own plane, a Solar Angel who takes the place of Arthur, the soul learning to manifest in the three worlds. Sir Bors is the mental principle (or, in a larger sense the thinkers of mankind) who returned to the kingdom to be the leader of the present cycle, when the Holy Grail shall once more be found with help of the consecrated mind. As for Sir Percival, the childlike and pure in body, it is only after Galahad is understood that his true identity will be revealed. At present he is known through the physical body of which it is said that 'in the deepest illusion the greatest reality may be found'.

Communication is the inevitable result of re-organisation and re-orientation, and as these are already well on the way, there is no doubt that mankind will overcome its problems and that their solution is very near. There is no need for a sense of inferiority or futility, for each can find a place within the infinite possibilities of the Plan. By fulfilling our present obligations we can fit ourselves for greater responsibility in the future. Time after time Arthur's knights were seemingly held back from their quest by demands for help from the people, yet because of their willingness to oblige, they received from those they helped the invaluable hints that finally guided them to the Grail. And whether we call the establishment of communication the finding of the Grail, enlightenment, or the re-appearance of the Christ, each one willing to open himself to the power of the will-to-good may share in this most joyous and greatest so far of all human experience.

Canon

- (I) *Truth is one perfect whole; the tiny portion of it by which man builds his earthly bridges is of the same as that by which he hopes to span eternity.*
- (II) *Civilization is man's apprehension of truth and its application to his needs.*
- (III) *Every man, woman and child, regardless of race, creed, politics or social status, is a trustee of civilization, for, without their continuing life civilization would perish.*
- (IV) *In organized society the dual function of business and education is to sustain and train the trustees of civilization.*

E. A. COOPER,
The Trustees of Human Destiny

The Question Most Asked

by M. E. Haselhurst

Enlightened public opinion and spiritual awakening are at the core of the problem of how to achieve world peace.

THE question most asked—and most often left unanswered—by human beings today is probably, in one form or another, 'What can I do for world peace?'

The question arises because the problem of world peace is the most urgent problem of our age. It acquires this urgency from the terrific and terrible power which man, by the use of his mind, has arrogated to himself. Scientific research has put the power of destruction into the hands of men before they have reached the spiritual stature necessary for its right and sure control. Consequently, men and women now live in a confusion dominated by the sense of futility, frustration and fear. They are aware of the necessity to establish goodwill as a positive factor in world affairs, but desperately uncertain as to how this can be done, and what part the individual can play in the process. Never before, it would seem, has the mind of man been so acutely conscious of individual powerlessness to affect the trend of world forces, even whilst it is clearly perceived that those same forces could well destroy the individual, his family, and his world.

What, indeed, can the individual do to promote world peace?

The answer has as many skins as an onion. On the outside, and in this all individuals can share, there is the creation of public opinion. This intangible factor is the force behind world affairs, the atmosphere which determines the attitude of world leaders. And although it has come to be accepted that the formulation of public opinion lies with newspaper groups, radio networks and television circuits, this is a distorted truth. Such agencies are limited. They hold power over the minds of men only to the extent that men and women themselves permit. If facts are segregated from opinions, if happenings are studied objectively and with dispassion, such mighty agencies assume their rightful place as disseminators of information on which the mind can work. You and your mates during the lunch break, your wife and her friends over afternoon tea, take up this information, try to understand the factors involved in it, throw the light of varying viewpoints upon it. On buses, on sports grounds, in offices, workshops and theatres, it is attacked from other angles. Perhaps really interested people—which should be everybody—get together into groups to go more deeply into the implications of the problem. These groups hold meetings, organize conferences; conferences

lead to affiliations with other groups in other parts of the world—and so public opinion is formed. This, then, is the first skin of the onion; to find, to the best of one's ability, true facts and to think about what the facts imply. Then, when an opinion has been formed, to express it clearly and courageously but without fanaticism. It is necessary to be very sure of principles, and to hold fast to them, but it is also necessary to be alert for facts which alter previous assumptions. Clear thinking and brave speaking are factors which, on the outer rim of the circle of influence, create public opinion, and public opinion is a factor to be reckoned with in the world-wide problem of establishing the relationships which will make world peace inevitable and enduring.

Core of the Problem

Penetration of this outer skin of the problem will carry mankind a long way towards the desired goal of a world which is essentially one in basic human objectives and relationships whilst retaining its richness of cultural variations. But for esoteric students, who carry, whether they wish it or not, the responsibility of pioneering new worlds of ideation, it is not enough. They are required to think, meditate, and intuitively impel themselves ever closer to the core of the problem, and that core is nothing less than the spiritual awakening of mankind. Given will, and wisdom, and courage, men may impose peace upon their world, but such peace, of its very nature, is ephemeral. True peace must emerge from inside humanity—the product of minds and hearts attuned to spiritual recognitions. This does not imply a great proselytizing campaign. If that were all, it would be a relatively simple task. But to awaken men to a recognition of their spiritual nature and destiny is another matter, which might well be regarded as impossible were it not for one fact—that in their ultimate spiritual nature men are one; that the divine spark in each is a spark of one light or fire and that in due time, and under right conditions, these myriad sparks will quicken to potency.

It is the task of the esoteric student to find out how this quickening of the spirit may be hastened. In his own life, and in his group affiliations, he must demonstrate how truth already recognised may be re-evaluated and related to emergent problems, and how new areas of truth may be explored and thrown open to man's expanding mind. For humanity lives already on the outer fringes of that new age concerning which so many books have been written and so many sermons preached. Men have attained already the point where they are able to know truth if and when presented 'because the concrete human mind is now more highly responsive to abstract truth...'

(Contd. on p. 286)

G e m i n i

May 21 — June 20

GEMINI is one of the most important of the twelve signs and its influence lies behind everyone of them. In this sign and its activity you have the tendency to the eventual control of the two aspects of the soul — the life aspect and the consciousness aspect. It is through the understanding of life and consciousness, as governed by Gemini, that the final release can be mentally achieved. In Gemini, the disciple can come to some intelligent grasp of what we might call the consciousness-mechanism and of the life processes which enable man finally to be what he is.

Symbol

Duality — Gemini is one of the paramount zodiacal signs in that it is the major symbol of duality in the zodiac. It is the constellation Gemini and its inherent second ray influence which control every one of the pairs of opposites in the Great Wheel.

Quality

Love — because the Ray of Love-Wisdom, the second ray, pours through Gemini it becomes apparent how true is the occult teaching that love underlies the entire Universe. This underlying love of Deity reaches our solar system primarily through Gemini.

Keynotes

Fluidity, recognition of duality, soul control. These are the keynotes of this sign, and should be the keynote of your life, for whether or not you are in this sign in this life, it has some time and many times conditioned your experience, and the results are marked in the life of the advanced disciple.

Significance

Attraction and repulsion are conditioning factors in our solar life, and this conditioning reaches us through Gemini . . . In the expression of the activity of this sign of duality, it is the subjective energy we must consider as it produces objective effects. In Gemini you have an emerging recognition of duality, leading to experience and growth in all separative intelligent forms.

Drawn from *Esoteric Astrology*
by ALICE A. BAILEY

(Contd. from p. 285)

For world peace to be a reality men have to become capable of recognizing identity and the possibility of unanimous, simultaneous response to a divine idea. Every esoteric student who unfolds in himself the capacity of intuitive perception, who penetrates, be it ever so slightly, into the world of significance, does something to make this recognition and response possible.

Reduced to its simplest terms, world peace

implies 'unity of purpose based upon a genuine desire for the true welfare and progress of all men everywhere'. Towards this unity of purpose all individuals are capable of contributing something and on all lies the responsibility of effort. Each enlargement of understanding, each increase in the capacity to respond to the implications of the divine plan, means that the quality of the contribution is heightened because the true nature of peace is more clearly known.

BOOKS AND PUBLICATIONS

Yoga. By Ernest Wood. Penguin Books, Inc., 3300 Clipper Mill Road, Baltimore Md., U.S.A. 271 pages. 95c.

The thirst for material conquest has led nations and individuals to a desperate struggle for economic survival and has placed the man of the western world under unprecedented stress and tension. Our ruthless competitive system allows little opportunity for solving personal issues or arriving at inner tranquillity. The human condition concerns many thinkers today.

One of the contributions of this illuminating book is the application that can be made of the yoga method as 'a science of introspectional psychology'. This, as the author points out in his introduction, must not be taken as a retreat from factual experience, but as a 'direct inspection of the contents of the mind, yet not ignoring the application of the knowledge so gained to the body and to the environment'. Its highest goals are the awakening of the higher mind, self-realization, the discovery of God, and the application of this growing understanding to all conditions and circumstance. These goals can be seen as the essentials of all true spiritual methods.

The author has given ample evidence in this and in previous works on education, psychology and Indian philosophy of the range and depth of his scholarly achievements. His contribution to the body of spiritual writings has been great. He will be known to students of esotericism for his commentaries on the *Bhagavad-Gita* which, together with the *Sutras of Patanjali* and many other classical texts drawn from the literary heritage of the East, provide background material for this book. The material is presented in the classical manner with ample index, bibliography and glossary for the Sanskrit scholar. It has a freshness of approach that carries enjoyment to the less serious reader. Here is the gist of Professor Wood's past contributions with valuable additions applicable to modern psychological methods.

A bane of the western mind is its internal conflict between the ideal and the actual. One of the needs of the individual in this age of anxiety is to develop a shock-proof inner equilibrium, a spiritual stability unshaken by the pressures and confusions of modern living. Man needs to acquire the detachment that enables him to cope with life as it is. With a knowledge of reincarnation he is released from the pressure of 'now or never' and from the finality of only one life to live. He learns to take himself as he is at any given moment and to go on from there along the path of growth and happiness. The goal is seen with greater clarity and without a compulsive

need to strive for impossible heights of achievement. During the process of re-evaluating his life, the student ceases to be the self-image he has built up. This spurious shadow of himself he has created out of his own fantasies, out of the reflections of himself he has seen in the attitudes of others towards him, and out of his attempts to imitate others. Furthermore, he renounces the image of himself imposed by the collective ideals of a materially-biased society.

A Major Goal

'Ye suffer from yourselves. None else compels.' Thus a major goal of yoga is utter freedom, independence, aloneness, unity, oneness. This means 'entire non-antagonism towards the world, non-conflict within the yogi's own mind'. He sees all things pleasing or troublesome as a part of his yogic path, there to teach him the lessons of acquiescence and dispassion. He realizes that 'what is, is best for the present moment', and passes on to the discovery of his true nature and purpose. He becomes a self-determining unit, having transferred his life force from emotional and personality involvements to give full attention to God. From dependence upon the authority of others he comes under the authority of his own soul. Equanimity enables him to tackle his real problems with heightened faculties, practically, realistically, and without the sappings of self-pity, disappointment, anger or resentment.

In freeing himself from the crippling and artificial effects of religious and social trappings and in release from the anthropomorphic involvements with which the worship of God has become encrusted down the ages, man enters the holy of holies of genuine spiritual experience.

It can be seen, therefore, that the science of yoga (as does all true teaching) goes beyond the limits of text-book psychology to a self-created psychology of the soul where new light can be known of the nature of God, of the soul and of the soul's relationship to other souls. This comes through direct and immediate awareness. Meditating on God the perfect spirit beyond all manifestation, the yogi begins to take on a state of freedom from the influence of temporal conditions. He becomes conscious of the power of the universe that underlies the sway of the pairs of opposites. With this foundation under his feet he grows in the ability 'to stand firm in his own nature', to choose and to utilize those qualities that are the natural expression of his real purpose.

And here is the crux of the mystery of independence which lies at the heart of the philosophy. The independent ability to respond or not to respond, to choose or to reject, lies within the power of each one. Thus each is

essentially the master of his destiny and the captain of his fate, although, as the author points out, no one can escape the benevolent lessons of life, even for a moment.

Many are the paths that lead to the transcendent state here described. It is in their common aim of aiding man to spiritual maturity, having as his new-found faculty an awakened higher mind with its flashlike flow of cognition between (1) that which is 'higher', (2) that which is 'lower', and (3) the field of his environment, that the world religions are related. In the theme of independence and liberation from the lower world the teachings of yoga, the Vedanta philosophy, the Nirvana of the Buddhists and the Kingdom of Heaven of the Christians find common ground. And if, like the yogi, man learns that 'the hand of God is in every event', this certainty alone is a means whereby he can better handle the rigours of modern living and go beyond himself to participate through direct impression in building the new world for all men.

MIRIAM GEBBIE

Journeys on the Razor-edged Path. By Simons Roof, with illustrations by Frank Kramer. Crowell, New York. \$4.00.

This is at heart a very serious book, but so delightfully told, with a story on nearly every page, that we find ourselves well along the hazardous path before we realise exactly how we got there. The path that ultimately leads to a personal relationship with God winds along between the difficulties of doubt, of having to change, of asceticism, and so on, but so skilfully are the various aspects of ourselves presented to us in story form that we are arrested by each impact and sit thinking . . . thinking. The newcomer, hesitant before the path, is led gently on and the post-graduate is offered an excellent refresher course. The true story and the symbolic story were also Christ's gentle, impersonal way of teaching.

The comments here and there between the stories are notable for their psychological insight, such as where it is remarked that:

'since we are normally attracted to those beliefs which reinforce our attitudes, our attitudes are more important than our beliefs. The basically pessimistic or optimistic individual, for instance, seems by a special magnetism to attract those moods and opinions which strengthen his attitude while rejecting all others.'

Again:

'Man has always tended to equate creativity with originality, and originality with individuality. The scriptures insist on self-renunciation; and if one obeys, individuality and therefore originality seem to be thrown on the scrap-heap with whatever is personal and material.'

And these:

'Never try to put your soul into the world, but to take the world into your soul.'

'Pain is inherent in the process of spiritual growth. We build a personality form just as a crab builds a hard shell. But to grow we have to do what the crab does; shuck the old shell, go soft-shelled for an interlude of suffering, and live it out until the new shell is built . . .'

'Because most of us are devoted mainly to ourselves and our personal interests, we prefer to believe that our suffering is caused by others.'

Particularly interesting are Mr. Roof's comments on achieving integration. With advanced meditation the various states of consciousness are experienced as one common ground of everyday consciousness.

'The narrow strip of the conscious mind is widened, and we achieve this by reclaiming for the conscious mind the ground of consciousness which formerly belonged to the subconscious and superconscious realms.'

How true this is! We have all worked hard at removing the fences between ourselves and the subconscious, at clearing the ground of all obnoxious weeds, draining and subsoiling so that nothing is hidden and all lies open to the light of the soul. The veil — to change the metaphor — between ourselves and the superconscious or holy of holies which had been approached with vague worship, has been rent and we have prepared ourselves to receive and use the higher spiritual energies released upon us. The highest and the lowest meet and the antakarana is a reality.

The discussion on non-violence is most interesting, but one wonders is non-violence the exact principle, or should it not really be non-resistance? Are we not enjoined to 'resist not evil' and whether we resist with or without violence is it not the same thing? Foster Bailey defines harmlessness as a 'steadfast refusal to fight evil'. In the normal way if we fight evil are we not smashing up crystallizations when, as disciples, we should be rather busying ourselves at the ideas end and working in etheric matter with the good which is being born? Instead of protest marching about *apartheid* and bigger bombs, are we not better occupied working for right human relations?

Mr. Roof can say so much in a few words. When we pass through the peaceful plains of spiritual living how simple everything appears, but when we come to the craggy mountains of initiation we cannot help being sharply aware of 'the forces which cast up mountains and the forces which work to bring them down'. We can think a long, long time on that.

Undoubtedly this is a book to make you think and we sincerely recommend it to all.

EMILY SKILLEN

The Great Invocation

FROM the point of Light within the Mind of God
Let light stream forth into the minds of men,
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men —
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on
Earth.

On Thursday, June 9th, the Great Invocation will be used around the world by men and women of all races and all religions with a particular concentration of thought and intention. This day of the Festival of the Christ each year — the full moon of Gemini — has been used since 1952 as a 'World Day of Invocation'. During the year 1960, also, a nine-year conclave of the Hierarchy will take place. 'At those times, when the Hierarchy meets in silent conclave, a part of God's vision and his formulation of that vision for the immediate present, is revealed for the next nine-year cycle.'

With signs of a growing 'tendency to synthesis' appearing this year on the world scene, and with the powerful subjective focus created by the nine-year Hierarchical conclave, men and women of goodwill have an opportunity to use the Invocation for light and love at the Festival of the Christ, on a flood tide of outgoing spiritual energy.

Light and Love and Power *will* restore the Plan on Earth.